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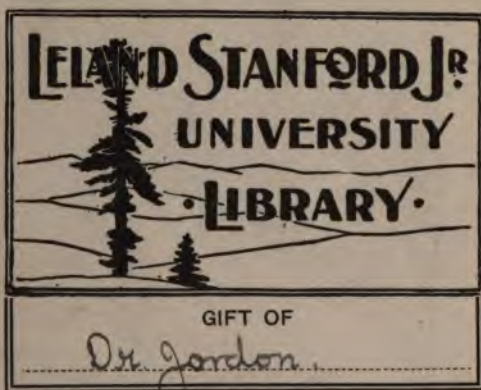
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# Bi-Sexual Man

Buzzacott and Wymore

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*Francis H. Buzzacott.*



Mary Isabel Thymore





Francis A. Augustus



Mary Isabel Thymore

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**Unto all that Seek the Truth for the Truth's  
Sake,  
And Especially to Students of the Science of  
Eugenics,  
This Volume is Respectfully Dedicated  
By the Authors,  
Buzzacott and Wymore.**

*He who conceals a useful truth is equally guilty with the propagator of an injurious falsehood.—Augustine.*



# Bi-sexual Man

or

Evolution of the Sexes

By

BUZZACOTT and WYMORE

*Scientific Edition*



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THE ANCIENT ROCK HEWN TEMPLES ERECTED TO THE GODS  
(INDIA).

These ancient sculptures, carved in the solid mountain rock, seem to represent some unknown and mighty race of the past, and show androgynous types of human beings which represent the mighty men of old time—men of renown.





ANCIENT VIEWS OF EGYPTIAN AND INDIAN TEMPLES ERECTED  
TO THE GODS.

Many of these huge sculptures tower to a height of 60 to 70 feet, and refer to a huge race of prehistoric or historic periods. They are found in remote parts of this anciently inhabited world and refer to its earlier races, or inhabitants.

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These prodigious sculptures all betray similarity of features, androgynous in character—Assyria, Egypt, Babylonia, Chaldea, Hindoo Asia, Persia, China, Japan, South and Central America, all possess similar characteristics and refer to the age of the Gods.



-Apollo.

The sculpture of Apollo well represents the androgynous or perfect form, i. e., Bisexual man. It is a well-known fact that ancient art and history both portrayed self-existent beings, as the perfect man.

## PREFACE

The constant flux of opinions, whether scientific or popular, is a trite fact nowadays. Even the most deep-rooted customs of society are subject to change, through Nature's processes of evolution. Even our most fundamental convictions cannot be permanent, unless they are founded upon the Truth. To-morrow may reverse the findings of to-day, even as to-day sees many of the ideas of yesterday cast aside or evolutionized. Until we are able finally to solve "the riddle of the Universe," it will not be safe for us to allow our opinions to become fixed—we must always be ready to alter them in order to obtain a more comprehensive view of the Truth.

One question alone we need ask ourselves—"Is it right?" Not in what is, but in what ought to be, do we find an infallible guide; not in shifting, erratic Experience, but in immutable Reason. In reason we find the key to past and future; for all history is reason either lived or not lived. When reason is not lived, we find degeneracy: when reason is lived, we find regeneracy. "Natural and unnatural selection," if you will, therefore, are accountable for all phenomena we observe. As Kant admitted, reason gives law to the universe: and if we will but inquire what the "I ought" is, which governs all phenomena,



we shall surely find the clue to the present condition of things, and by fulfilling that law in the future, overcome all the evils that we see around us to-day.

In this present volume the authors have compiled data obtained from many sources, which confirm the theory of *the degenerative evolution of the sexes from original Bisexual Man*. As will be shown, Darwin, Huxley, and other evolutionists made statements indorsing this theory; but they did not pursue the subject far enough to make apparent the real significance of the facts which they observed and commented upon. The present volume is designed to supply this vacant place in the literature on Evolution; and it is hoped that the attention of press and public will thereby be drawn to this important subject, upon which the authors are prepared to furnish further information in later volumes. It is our belief that a work of this sort is greatly needed at the present time, to throw light upon the dark problem of the origin and office of the sexes, concerning which there is beginning to be so much discussion. Therefore we crave the earnest consideration of all thinking persons for the facts herein submitted: that through a fair and reverent discussion of them, the Truth may be brought to light.

THE AUTHORS:

FRANCIS H. BUZZACOTT.

MARY ISABEL WYMORE.

## INTRODUCTION

**T**HE subject of True Hermaphroditism or Bisexuality is one that for ages has absorbed the master minds of science and philosophy; and the true cause of the phenomena of hermaphroditism is one of the greatest of mysteries known to past generations.

In this work on Bisexual Man, the authors set forth an hypothesis as to the descent of the present human race from ancient Bisexual Ancestors, contending that there has been an evolution of separate sexes from Bisexual Man, and that the present males and females (or men and women) are but the deteriorated representatives of once superior human creatures—bisexual beings; also, that what we have so long assumed to be a rare freak of nature, i. e., Hermaphroditism, is really but a partial return to the original type of perfect Bisexual Man.

It is to be noted that this hypothesis is in direct opposition to the theory of descent from lower or anthropoidal types, according to the Darwinian hypothesis. Instead, the authors present the revolutionary theory of descent from superior bisexual beings, through processes of degeneration: with the implied counter-theory of the future ascent of present dependent unisexual beings to the original bisexual inde-

pendent state, through processes of regeneration. Inasmuch as the subject is a mooted and unproven one, it is sincerely hoped that press and public will suspend judgment until the facts, proofs, and conclusions herein presented are most carefully and scientifically reviewed, in the spirit of earnest and conscientious inquiry after the Truth.

In the first chapter of this volume we have compiled data which scientific research has obtained in regard to the present condition of the sexes—vestigial sexual organs, hermaphroditism, etc.,—in order that the reader may keep clearly in mind the facts from which we draw our conclusions. In the second chapter, we present our proofs of the descent of the present differentiated sexes from original Bisexual Man, and discuss the possibility of their future reevolverment of bisexuality through reverse regenerative processes. In the third chapter we discuss the subject of bisexual reproduction more thoroughly, and present our ideal of the "summum bonum" to which humanity will eventually attain—showing that the trend of modern democratic ideas and beliefs is toward a state of equality, community, and fraternity, which only human bisexuality will render possible. Finally, we give a conclusive summary of the contents of the book; and also append a brief commentary on "The Gods of the Ancients," which presents evidence, in the records of ancient history and mythology, of the original bisexual state of mankind, and of the descent of the present human race from a bisexual race of "gods," or men of superior powers and prerogatives.



In this volume we have given the reader much in little: believing that a concise summary of the facts entailed, and a brief epitome of the conclusions we have deduced therefrom, will be of more service in awakening independent thought and research on these lines, than long-drawn-out arguments. It should not be assumed that we have herein presented conclusions hastily formed, for many years of patient research have been devoted to the subject thus briefly outlined in this volume. We ask therefore that our readers will reason conscientiously with us as to the great question of our possible descent from, and ascent to, Bisexual Man.

THE AUTHORS.



Reproductions of the sculptures of ancient kings, illustrating the fact that man of that time had partly androgynous features, the differentiation and specialization into distinct sexes being not yet as complete as at the present periods.

## CHAPTER I

### SCIENTIFIC DATA REGARDING THE SEXES

In this chapter we tabulate data which research has obtained in regard to the present condition of the sexes. For the actual *facts* regarding the present state of the sexes, and sex evolution, need to be clearly kept in mind; therefore the reader will find this chapter convenient for reference. All difficult scientific terms are also explained, for the benefit of those readers who are not already familiar with them. Any one considering the array of scientific facts here presented, *cannot fail to be impressed with their immense significance.*

---

#### (A)

#### VESTIGIAL SEXUAL ORGANS

##### 1. VESTIGIAL SEXUAL ORGANS OF MALES.

The science of anatomy reveals the fact that all males possess rudimentary breasts, teats, mammary glands, ducts, and internal organs, akin to those of females. There are also found men who have these organs functionally active—yielding from their breasts a copious supply of

human milk, sufficient even to suckle offspring. Many such instances have been recorded, in the annals of medical science, these being termed "Gynecomasts."

**GYNECOMASTY:**—In physiology, the condition of a male having breasts as large as those of a female, and as functionally active.—(Century Standard Ency. Dict.)

"The mammae of man will, under special excitation, yield milk; there are various instances of Gynecomasty on record, and in famines, infants whose mothers have died have been thus saved."—(Spencer, "Study of Sociology," p. 441.)

The male also usually possesses a vestigial or rudimentary womb or uterus, with its inner passages, canals, ducts, and glands, this being professionally termed "Uterus or Vagina Masculinus," or "Vesicula Prostatica."

"The 'Vesicula Prostatica' is universally acknowledged to be homologous, or analogous, to the female uterus together with its connected passages."—(Leuckart.)

"This homologous construction is intelligible only if we admit descent from a Common Progenitor; and in order to understand the existence of rudimentary organs, we have only to assume and



consider the fact that a former progenitor possessed the parts in a perfect state and that under changed habits of life they became reduced by non or disuse thereof."—(Darwin.)

\* \* \* \* \*

"The urethra of the male is analogous to the female urethra, which is part of the clitoris; the prostatic glands are identical in both sexes; the uterus masculinus found in males is identical with the womb or vagina of the female, resultant from arrested development, and is frequently referred to as a defective uterus. In ancient periods, removal of these so-called defective parts was common, indicating that maleness or femaleness was increased thereby."—(Waugh, "Human Anatomy," Century Ency. Dict.)

\* \* \* \* \*

Moreover, medical and surgical records frequently testify to the fact that to-day many instances of sympathetic nausea (morning sickness), and *even male menstrual issue*, analogous to that of the female, are known. And strange to say, many ancient authorities cite the fact that in most remote periods of history it was very common in both sexes. All refer to it as *catamenial or menstrual flow*; it was more pronounced in womankind than in mankind, but was evidently of an analogous nature in both sexes; in both alike it was called *issue*, and the same period of *seven days* is cited for both sexes. These facts plainly indicate that the remains of bisexuality were much more pronounced in these ancient times than at present.



## 2. VESTIGIAL SEXUAL ORGANS OF FEMALES.

The female possesses a vestigial male organ of generation; modern science affirming that the vestigial female clitoris is nothing more or less than a degenerated, atrophied organ analogous to the male reproductive organ. In ancient times, the female clitoris was *commonly amputated or excised*,—an act of circumcision analogous to the circumcision of the male prepuce. In point of fact, the “prepuce or glans of the clitoris” is almost identical with the prepuce or glans of the male organ of generation; and it is a positive truth that in ancient historic periods circumcision was extended to *both sexes*. This was also done at a very *early age*, as if to add to the development of the single sex.

\* \* \* \* \*

**CLITORIS:**—A vestigial erectile organ in females, analogous to the male sexual organ, but smaller, and partly concealed in the human female. In many cases, abnormal development of this organ exists to such an extent that the possessor is termed “androgynous” or “hermaphroditical.” In ancient times this “clitoral” organ was extremely common and was generally excised from the female. In brief, circumcision was extended to both sexes.

\* \* \* \* \*

**PREPUCE:**—The fold of skin over the glans of the male organ of generation; the foreskin.

\* \* \* \* \*

**PREPUCE OF THE CLITORIS:**—The fold over the glans of the clitoris in the female.

**CIRCUMCISION OF FEMALES:—**The performance of an analogous operation on females, a custom in ancient periods.—(Chambers' Ency. Dict.)

\* \* \* \* \*

It is a matter of record that the ancient Egyptians invariably practiced circumcision of both sexes at a very early age. Actius records the fact, as do ancient classics. Bertherand also stated it was practiced by the Arabs, Hindoos, and Chinese in olden times. Bruce noted it in Abyssinia, Mungo Park among the Mandingos and Ibbos, etc. Sonniru stated it was a common custom among the females of all ancient Egyptian and Jewish tribes, while Dehouset records the fact that the ancient Egyptians not only removed *a great part of the body of the clitoris with the prepuce, but adjacent portions of the nymphæ as well*, as though to root out all vestiges of maleness because it interfered with intercourse.

All these facts testify that operation on both sexes was an art, "Excision" being common, so as to remove what *they thought* were useless organs. Sir Samuel Baker describes the *modus operandi*; so also do a host of the world's greatest pathologists and medical journals. Even the Nubian and African women performed similar rites (*handed down from old time*), in which the clitoris and portions of the nymphæ were removed from children—the adjacent walls of the external labia being excised and abraded so that they would not obstruct the urethral aperture. Analogous rites are recorded among the ancient Peruvians, Phœnicians, Aztecs,

Mexicans, South and Central Americans; and on these facts alone a hundred pages of evidence could be cited.

The farther back we go, the more evident does it appear that other reasons existed beside those we assume—i. e., that woman once possessed *organs akin to those of man, and vice versa*, and that *sex differentiation was developed and cultivated*. Ovid, Virgil, Livy, Cicero, Aristotle, Hippocrates, Strabonius, Pliny—all the masters of ancient times—dwell upon these very things: and thus we have the strongest evidence in support of the hypothesis herein advanced, as to the former bisexual condition of mankind. The excision of vestigial sexual organs in ancient times may well be compared to the removal of the thyroid glands, tonsils, vermiform appendix, and other rudimentary organs, which is so largely practiced at the present day. The reason given for the removal of vestigial organs is that they are assumed to be useless; but may not a further investigation into the matter prove this to be but a baseless assumption, due to ignorance of the true functions of these organs?

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(B)

### HERMAPHRODITES

Ancient and modern pathological research has revealed the fact that in very many instances partially bisexual beings have been found with almost all the genital organs of both sexes—even the *ovaries, testes, fallopian tubes, uterus, vagina,*



in fact, all the essential elements and functions of both sexes, almost perfectly represented in the one body. While such persons are now usually sterile, it is not therefore to be concluded that this was always so. In fact, there are positive proofs—scientific records—that such persons have assumed the relations of both sexes, acting alternately as father and mother, or male at one period of their lives and female at another—husband and wife at different times. In such cases, the courts of medicological science have been convened in order to determine which sex (if either) predominated; and such authorities have even failed to determine the sexual nature of such persons, often, after a decision was made, the opposite condition being later proven. Darwin, Huxley, Spencer, Weismann, De Vries, Leuckart, St. Hillaire, Wolff, Goethe, and a host of other equally famous scientists, have noted these very facts; and although they are not generally known, research has uncovered unquestionable evidence on the subject of *hermaphroditism or bisexuality*.

Such persons have even given birth to offspring and suckled them, and have also been the cause of offspring being born to a woman, thus alternately assuming the functions of both sexes, being male at one time, female at another—*almost* male and female at one and the same time, or *androgynous*. And strange to say, we note similar conditions in all forms of life.

\* \* \* \* \*

Androgynous (an-droj'i-nus), a. [ $\angle$  L. *androgynus*,  
 $\angle$  Gr. *ανδρόγυνος*, both male and female, common to

man and woman, < *ανήρ* (*anêp-*), a man. + *γυνή*, a woman, akin to, E. queen, quean.]

1. Having two sexes; being both male and female; of the nature of a hermaphrodite; hermaphroditical.

On the opposite side of the vase is an androgynous figure.—Cat. of Vases in Brit. Museum, II. 148. (a) In bot.: (1) Having male and female flowers in the same inflorescence, as in some species of *Carex*. (2) In mosses, having antheridia and archegonia in the same involucre. (b) In zool., uniting the characters of both sexes; having the parts of both sexes; being of both sexes; hermaphrodite. The androgynous condition is a very common one in invertebrate animals. The two sexes may coexist at the same time in one individual, which impregnates itself, as a snail; or two such individuals may impregnate each other, as earthworms; or one individual may be male and female at different times, developing first the product of the one sex and then that of the other.

(2) Having or partaking of the mental characteristics of both sexes.

"The truth is, a great mind must be androgynous."—Coleridge.

—(Chambers' Ency. Dict.)

\* \* \* \* \*

The human embryo is at first bisexual, i. e., possessive of *true male and female glands*: the male reproductive organs being first developed internally, and migrating to their external position at a later stage of gestation. Indeed, it has long been known that the unborn child



in the womb presents bisexual characteristics, and that its sex is determined at a later period, by reason of the pre-natal influence upon it of the condition of the parents. Unisexuality is therefore admittedly a secondary condition of development: and in old age, as is well known, each sex tends to *regain* the characteristics of the other.

\* \* \* \* \*

**UNISEXUALITY:**—The state or character of having but one sex, either male or female; the opposite of Hermaphroditism or Bisexuality.—(Century Ency. Dict.)

\* \* \* \* \*

The farther back we go in ancient history, the more evidence do we find of bisexual forms of life; and even to-day there are many adults who possess, in a more or less developed condition, the *partial* reproductive organs and sexual characteristics of both sexes. One sex, however, has usually predominance over the other; and such persons, who are thus only partially male and female in the one body, are termed spurious (not true) hermaphrodites. Thus the attention of the reader is particularly directed to the fact that we have with us to-day really *four* grades or *intermediate* sexed types of human beings, which may be classified as follows:

1. *Sexed Beings* (males and females).
2. *Partial Hermaphrodites* (persons in whom are represented, to a large or small extent, both sexes).
3. *Bisexual Beings* (persons almost positively and equally male and female in the one body).

4. *Neuter Sexes* (persons that are sterile, i. e., incapable of reproducing their kind).

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(C)

## RECORDS OF CREATIVE SCIENCE

Biological and kindred sciences fairly teem with records, ancient and modern, which verify the following almost incredible assertion, viz., that time and time again, there have been removed from virgins (even males), adults and otherwise, the actual remains of offspring in the foetal stage of development. By pathologists and biologists, who are familiar with such cases of fetation, or male gestation, such remains are termed Cystic Tumor, Dermoid Growths, Fetus in Fetu, etc., and "*male pregnancy*" or so called "*man mothers*" are phenomena belonging to a series of the recognized mysteries of science.

\*            \*            \*            \*            \*

**DERMOID AND CYSTIC GROWTHS, FETUS IN FETU, ETC.**:—Embryonic growths or tumor-like formations, often removed from males, which are of congenital origin, containing evidence of being the "*dejecta membra*," or the remains of pregnant growths, in the embryonic period of gestation, somewhat akin to the primary state or condition of being with child or offspring, or analogous thereto.—(Medicological Records, Chambers' Ency. Dict.)

\*            \*            \*            \*            \*

We must not fail to mention also those exceptionally strange yet authentic cases, frequently recorded, in which a man has been preg-



nant with and carried about with him brother or sister, or in which even an infant may carry its twin, without the fact being apparent. The world's medical and surgical records contain exhaustive reports and unquestionable evidence as to these extraordinary cases, where such remains (when removed from the abdomen of males) have been declared to be nothing more or less than the vestiges of offspring. Indeed, so numerous is the evidence as to such cases, that did time and space permit, a thousand pages could be cited as to these scientifically recorded facts, of which humanity in its own behalf ought to know: that by proper consideration and discussion of them, knowledge and truth may prevail.

Do you realize the significance of these facts, which anatomical, pathological, and vivisectional research have revealed to us? For it has been demonstrated that these cystic growths unquestionably contain the vestigial embryonic remains of human growths analogous to those of female gestation—hair, teeth, skin, flesh, bones, tissues, glands, portions of scalp, face, eye, rib, vertebral columns, umbilical cord, even the embryonic sac,—all unmistakably the rudiments of an embryo, often plainly discernible by the naked eye, whose evidence is confirmed by microscopical research. The fact that such remains are found in virgins, or very young females, *as well as in males*, or aged persons, is recognized as one of the greatest mysteries known to medical and surgical science; this is why they are herein cited with reference to bisexual man.



Such strange phenomena are both accounted for and explained, if we consider that they are related to partial *autogenesis* (self-production of offspring), or to the existence of partial bisexuality; demonstrating the atavistical tendencies of nature, in its attempt to reevolve lost types. Herein we see a partial instance of its marvelous powers of self-recovery, or reversion to its original form: but imperfect conditions (of forced sex breeding) interfering, it only partially succeeds in its attempt; the modified sexedness of present humanity being a serious bar to the attainment of the perfect bisexual condition, since the inherited habits of ages must be overcome, before human nature can recover the full use of its latent powers, and thus attain to its perfect balance again.

The above phenomena are examples of *agamogenesis*, or *parthenogenetical reproduction*. The phenomenon of the birth of Christ may be explained, physiologically, in a similar manner, as one of many instances of agamogenesis which research along these lines reveals. Such phenomena are also instances of *atavistical or telegonic reversion*, in which nature attempts to restore some long-lost character, or revive some long-lost function, of the species.

\* \* \* \* \*

**AGAMOGENESIS, OR PARTHENOGENESISICAL REPRODUCTION:**—Individual genesis, or multiplication of the species, without the congress of sexes; production of young without sexual intercourse or impregnation by another

individual; the elements of both sexes maturing in one body and self-producing offspring.

\* \* \* \*

**ATAVISTICAL REVERSION:**—In biology, the restoration of structural characters which have long been lost or obscured; near return to an original type occurring through partly modified descendants; resemblance to remote ancestors or progenitors; partial return, through hereditary influences, of remote ancestral forms. To pathologists and biologists it is well known that, even after the lapse of thousands of years, or very many generations, ancient types or forms of life atavistically make their gradual or sudden appearances.—(Darwin.)

\* \* \* \*

**TELEGONIC REVERSION:**—Remarkable influence of improved seed on the physical and mental constitution of the offspring—"Infection of the germ." Reversion toward remote ancestral types, instead of the parent proper.—(Weismann.)

\* \* \* \*

"It is recognized by science that occasionally there is born, strangely and suddenly as it were, an exceptional or unusual individual far superior to the parental type. An ancient instance is found in the birth or history of Christ."—(Spencer.)

\* \* \* \*

"The most probable hypothesis to account

for the reappearance (atavistical reversion) of ancient characters, is, that there is a natural tendency to at cyclic intervals produce long lost characters and thus restore the primordial type; thus even modified individuals occasionally revert toward the characteristics of their ancient progenitors."—(Darwin.)

## CHAPTER II

### SEX DIFFERENTIATION

The important question, then, for us to consider, is whether bisexuality or unisexuality is the superior state of existence for a creature. If unisexuality be superior, then differentiation of sexes is a mark of progress: but if bisexuality be superior, then differentiation of sexes is a mark of degeneracy. Which is it?

Undoubtedly, *the most perfect state of any creature is that in which it possesses the highest degree of freedom to exercise all the functions pertaining to its inherent vitality.* So far as a creature is *independent of all external circumstances*, and of other beings, so far is it perfect internally, and free from internal liability to degeneration. We cannot but consider, therefore, that *the suspension of any vital function* (with the consequent atrophy of the organ through which it is exercised) *is a mark of degeneration and of imperfection.* On this view of the case, the unisexual state is surely inferior to the bisexual, since unisexuality compels a creature to *put itself under the power of another* in order to exercise one of the most fundamental functions of all life, that of reproduction. If, therefore, this is the case, then has the "evolution of the sexes" been retrogression instead of progression—descent



instead of ascent—degeneration instead of regeneration. Hence, in our study of sex differentiation, we have to deal with a problem of *degeneration through unnatural selection*.

In order to further illustrate the above hypothesis, we will now see what noted evolutionists have said regarding the significance of vestigial organs, hermaphroditism, etc. For they admit the descent of present sexes from primordial bisexual forms; and they admit that vestigial organs have formerly been functional, and are capable of becoming so again. If these contentions are true, how has the differentiation of sexes been brought about—was it progression or retrogression? and is it possible for bisexual beings to be reevolved from the present unisexual ones? These are the fundamental questions which this chapter is intended to answer.

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(A)

## SIGNIFICANCE OF VESTIGIAL ORGANS

Are vestigial organs mere useless remnants,—abnormal developments, or marks of degeneration? Or are they of a potential usefulness—the vestiges of organs formerly functional and of value to their possessors, and capable of redevelopment so as to become functional and useful again? On this point, we will quote from some noted scientists, who have recorded their opinions on the matter.

"If of no use, rudimentary organs, or parts, should have disappeared long ago; but if they are of use, they are arguments for telegony, which means that they are of special value, of past and future service, both."—(Huxley, "Anatomy of Vertebrates.")

\* \* \* \* \*

"Organs not fully developed are of high physiological importance to their possessors, and are capable of redevelopment; and this occurs—a circumstance well worthy of attention—by partial reversion which we do find in certain individuals."—(Darwin, "Descent of Man.")

\* \* \* \* \*

"Organs of now trifling importance have probably been of high importance to an early progenitor; and after being perfected at a former period, have been transmitted in a more or less condition by modified descendants, until of slight or no use."—(Darwin.)

\* \* \* \* \*

"Any complex organ in a rudimentary state is direct evidence of its once being functional; and, in order to discover the many transitional grades through which it has passed, we must look to very ancient forms, which have long since become extinct."—(Darwin.)

\* \* \* \* \*

"Finally, rudimentary organs, by whatever steps they may have been degraded to their present seeming useless condition, are but the record of a former state of things, retained through the power and laws of inheritance, and are as useful as—sometimes more useful than—

parts or organs that are functional, in tracing genealogical descendants. They may be compared to letters in a word, still retained in the spelling but useless in the pronunciation, nevertheless serving as a link or clue for identification, derivation, or origin."—(Darwin, "Origin of Species.")

\* \* \* \* \*

Again, as to the manner in which vestigial organs reached their present aborted, functionless state, we have the following testimony from Darwin and others:

\* \* \* \* \*

"In order that rudimentary organs may be properly accounted for, we have only to assume that a former remote progenitor possessed the parts or organs in question in a perfect state, and that under changed habits of life, they became greatly reduced or modified from disuse, natural or unnatural selection."—(Darwin.)

\* \* \* \* \*

"Thus on the Theory of Descent with Modification, we may conclude that the existence of rudimentary organs, in an apparently useless condition—or even quite aborted,—far from presenting a strange difficulty, can be explained, when we consider evolution from some ancestor who possessed all in a perfect functional state."—(Darwin.)

\* \* \* \* \*

"Again, when a part or organ has been developed in an extraordinary degree in any one individual or species, compared with another of the same genus, we may conclude that this part has



undergone an extraordinary amount of modification and variation since the period when the several individuals or species branched off from the common progenitor of the genus."—(Darwin.)

\* \* \* \* \*

"When any deviation of structure or constitution is common to the parent, it is also transmitted in an augmented degree to the offspring; hence we may feel sure of the theory of descent with modification."—(Darwin.)

\* \* \* \* \*

"On the whole, then, we may conclude that habit, use, or disuse, and the laws of correlative variation, modify both constitution and structure; hence to trace original types we must not forget, overlook, or omit to consider those long since extinct."—(Darwin.)

\* \* \* \* \*

"There is no question but what one organ can be by use abnormally developed, while another by non or disuse may become vestigial or quite aborted; use enlarges certain parts, disuse diminishes, and it is undeniable that natural and unnatural selection are governing characters by which, and in which, habits acquired become hereditary, and are subject to the laws of variation and rehabilitation again."—(Darwin.)

\* \* \* \* \*

"In the laws of compensation and economy of growth, in order to spend on one side, Nature even is forced to economize on the other, hence an organ developed (at the expense of another, so to speak) reduces the other by withdrawal of the nutriment necessary to it, owing to the



excessive growth or use of the other or adjoining parts."—(St. Hillaire and Goethe.)

\* \* \* \* \*

"In all species, or varieties, correlated variation plays an important part, so that when parts have been modified or changed, other parts have been necessarily similarly affected or modified; and so viewing it, Nature may be said to have taken pains to reveal her scheme of modification, by means of rudimentary organs, embryological and homologous structure, but we are too blind to understand the true meaning of them."—(Darwin, "Variation of Species.")

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(B)

### ORIGIN OF THE SEXES

The lower forms of life show the remains of bisexuality in much greater degree than the vertebrates. Plants are, as is well known, androgynous in varying degrees,—some depending chiefly upon self-fertilization (as violets in the case of their "cleistogamous" or closed blossoms), others depending upon it less exclusively, while some, though possessing the organs of both sexes, are incapable of self-fertilization, because the stamens and pistils ripen at different times. Many of the lower invertebrates—animalculæ, zoöphytes, worms, and mollusks—are hermaphrodite; but the higher invertebrates—crustaceans, spiders, insects, etc.—have developed positive sexes to a much greater degree. On the whole, we find that the lower forms of life

have degenerated much less than the vertebrates; for they are more stable, owing to their *simppler organization*. Simplicity of organization is a mark of *perfection*: the most perfect of all forms is the simple spherical cell, because this is least liable to degenerative influences. Such was the teaching of the ancient philosophers: and it is founded upon an important principle. *Vitality* increases with degree of organization, hence man is the most *conscious* of all creatures: but this very conscience in man renders him more liable to degeneration than any other creature; and it is because of his superior reasoning faculties (which accompany his high organization), that man is able to be either a moral or an *immoral* being.

That there has, however, even among the simplest forms of life, been an appreciable change since primeval times, scientists do not dispute. From the fossils of the Mesozoic strata, they conclude that the plants of that period were bisexual. In many of the plants of that period, *the sexes were not* as apparent as at the present day. Indeed, it is generally admitted by biologists and evolutionists, that our present *mammals* are descended from "pre-marsupial" forms; and to deny that marsupial forms are a near approach to the bisexual, would contradict a scientific fact. Forms of life, too, in those remote periods, exhibited a remarkable *interplay of sex divergences*, by which strange varieties arose. Life in its beginnings is always plastic, easily moulded to adapt it to new conditions, or to express new functions which may arise through its internal

nature. "As the twig is bent, so the tree inclines": and the development of creatures during their embryonic stages of growth is a fair indication of the development of the species in the age of primitive life.

That the present sexes were evolved from a primitive bisexual type of mankind, is admitted by Darwin, Huxley, and other evolutionists. Their conclusions to this effect are based upon the same facts as those we have given, as the reader may see from the following quotations:

\* \* \* \* \*

"There is every reason to suspect that Hermaphroditism (Bisexuality) was the primitive condition of the sexual apparatus, and that Unisexuality is the result of the abortion of the other sex, in males and females respectively."—(Huxley, "Anatomy of Invertebrates.")

\* \* \* \* \*

"I look at all the species of the same genus as certainly descended from a common progenitor, as have the two sexes, of any one species."—(Darwin, "Origin of Species.")

\* \* \* \* \*

"There is a parallel resemblance in the sexes, which proves and shows their conformity in essential parts to some remote ancestor or progenitor which preceded them, before division of the sexes."—(Darwin.)

\* \* \* \* \*

"It has long been known, that in the vertebrate kingdom, one sex bears rudiments or various accessory organs or parts pertaining to the reproductive system, which are supposed to belong



only to the opposite sex; and it has now been ascertained that at a very early embryonic period both sexes possessed true male and female glands, hence some remote progenitor appears to have been Hermaphrodite or Androgynous."  
 —(Darwin, "Descent of Man.")

\* \* \* \* \*

The more stable forms of life—i. e., those most perfect and self-sufficient internally, by reason of their simplicity of organization—retain the power of reproducing themselves by agamogenesis: while the less stable forms—i. e., those having the greatest extension of consciousness through social communion—have lost this power. Again, the life of ancient times made a much nearer approach to the androgynous state than that of the present day: and also, the development of the embryo indicates the evolution of distinct sexes from original bisexual forms. What are we to conclude from these facts? Do they indicate progression or retrogression? Have we advanced since primeval times, or have we gone backward? Was the differentiation of sexes a truly evolutionary process—a movement *upward*? or was it rather a movement *downward*, a process of degeneration?

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(C)

### SEXUAL DEGENERATION AND REGENERATION

*The original organization of creatures must have been perfect; for the organization of Matter in*

types of living creatures supposes *the antecedent development of Consciousness to a state of perfection, in which it was able to know and conceive such complex structures in all their details.* Beings limited by ignorance, weakness, and other ills, such as we see around us to-day, manifestly are unable to create themselves (even to procreate themselves independently): and it is therefore the natural inference to consider *that they are dependent upon that original perfect Being from which they descended—possessing, through heredity, a portion of the organs and functions pertaining to that Being, but having lost a great part of these by degeneration during the intervening ages.* Thus it may be said, in the truest philosophical sense, *that the beings of the present time are dependent, for their existence and the use of their faculties, upon their original perfect Progenitor.*

Evolutionists have not given sufficient consideration to the *psychological* meaning of the origin and development of creatures. Can they not realize that Nature of itself is dead and inert, incapable of any such teleological adaptation as is required for the creation and mutation of species? It is life—consciousness—that adapts Nature to the expression of its functions; and to deny this, would be to deny a fact which philosophy has long since indisputably proved. For Kant showed that *all phenomena are manifestations dependent upon the conscious subject—a conclusion to be derived also from the works of other leading philosophers.* If this is the case, and if the laws which govern the organization



and existence of creatures (phenomena) are now chiefly within the *subliminal consciousness* of the thinking subject, what are we to conclude, except that *this subliminal consciousness pertains to the original perfect Being or Subject, from which present beings are descended and degenerated?*

Here, therefore, Kant and the other great philosophers join hands with Darwin and the evolutionists: and in the present largely sub-conscious Subject, we behold the deteriorated remains of the original Progenitor of mankind. Upon this fundamental truth of philosophy—which many scientists through inacquaintance with philosophical principles often ignore—we base our assertion that the original state of creatures was a perfect one, organically and functionally: their present imperfect condition being due to the degeneration of the descendants of the original perfect forms, *in consequence of the influence of Matter in obscuring, and thus corrupting, the original perfect Consciousness that produced them.*

\* \* \* \*

“We are to-day admitting transformism or mutation of species, through the agency of both gradual, sudden and rapid changes. This is the modern theory of saltatory evolution so ably defended by Weismann, Bateson, De Vries, Weidersheim, Reinke, Pusey, Lillie, Von Baer, Morgan, Nutall, Dean Sumner, Shaw, Caldwell, etc. Some of the first scientific expositors of this view were R. von Kolliker and St. George Mivart. In his work, ‘On the Genesis of Species’ (1871), Mivart proposed a number of



convincing arguments against the opinion of the power of natural selection as a prevailing factor. According to him, species are suddenly born and originate by some innate force, which works orderly and with design. Mivart concedes that external improved conditions play an important part in stimulating, evoking, and in some way determining evolutionary processes.<sup>38</sup> But the transformation of species will mainly, if not exclusively, be produced by some constitutional affection of the generative system of the parental forms, an hypothesis which Mivart would extend also to the first genesis of the body of man."

—(Mendel.)

\* \* \* \* \*

But, you will ask, if man has degenerated from an original bisexual condition, by what means was this degeneration brought about? We reply, that it was *by means of sexual intercourse between bisexual beings*. The continued practice of sexual intercourse between bisexual beings would be certain to cause the differentiation into distinct sexes. For those who assumed the part of males would eventually lose the power of maternity, and their ovaries and uterine apparatus would become atrophied, while their male sexual organs would become more and more externalized and abnormally developed or enlarged. On the other hand, those who assumed the part of females would eventually lose the power of pater-nity, and their male reproductive glands would become atrophied, while their ovaries and uterine apparatus would become abnormally

enlarged. Thus, in course of time, the sexes would be evolved to their present *single-sexed* condition. The abnormal development of the one sex at the expense of the other would cause the over-production of ova in the female, and of spermatozoa in the male, so as to occasion a waste of seed, such as now occurs; and the irritation produced by the abnormal production and decay of these vital fluids, would incite to greater and greater sensuality and indulgence of the passions, just as an intoxicant always creates the desire for more.

Nearly six hundred years before Christ, the Grecian poet Theognis, in describing the ancient history of that then famous nation, and referring to the better days of the Grecian ancient gods (*bisexual beings*), stated that man was a mixture—a changed mortal, *once immortal*,—and wrote as follows:

“If we appear in outward form and mind  
A various, degraded, motley kind,  
Wonder no more—the cause is all too plain;  
We’ve *mized and changed ourselves*—must change again.”

This is a fact generally admitted by science: “*There is no evidence in favor of an ascending evolution of organic forms generally.*” Even the present human race, when left to its own resources, shows signs of physical decay. Statistics show that the present average life of man is but thirty years; that man is growing weaker, not stronger—smaller, not larger—less immune to death or disease, more and more subject to decrease of vitality. The highest medicological authorities cite instances of this universal retro-



gression, giving statistics which prove that disease of some sort, hereditary or otherwise, affects ninety per cent of the present human race. Old age is the exception, not the rule; physical and mental decay asserts itself at an earlier period than ever before. If these are the facts, what are the conclusions? Are we not living the life of the artificial which, like a serpent, charms before it fatally stings?

The shameful, perverted, almost criminally hypocritical ignorance of sexual conditions is responsible for a thousand evils which, strive as we will to overcome them, seem to defy human efforts, and to resist progress. To hesitate to discuss or scientifically consider such questions, is to retard the solution of the greatest problem known to science and humanity—that of the advance of the limit of human life, to say nothing of the attainment of immortality. The crying need of the times is light on these subjects, not darkness; knowledge, not ignorance. Must we forever close our eyes and refuse to discuss the very sexual conditions which are responsible for our existence? Are we forever to consider references to parts or members of our own bodies as too revolting or disgusting to intelligently discuss? Are subjects of sexual intercourse, parthenogenetical reproduction, self-begotten offspring, hermaphroditism, bisexuality, and the like, such a shame to humanity that we should refuse to speak of them, *except in fearful whispers, as though it really were a dreadful crime?* Must our children learn for themselves behind closed doors, in dark rooms, streets or alleys, what

Nature—all Nature—refuses to conceal? Is the question of bisexual reproduction forever to be confined only to seers, sages, philosophers, and physicians? or shall we teach ourselves and children that the Immaculate Conception—perfect beings—immortal life—are indeed possible again? Must the light be forever turned away, or shall it now once more be turned on in its full glory, as in the beginning?

The teachings of the ages regarding sexual degeneration and regeneration may be summed up as follows: *Sexual intercourse between bisexual beings brought about the degeneration of the body, with differentiation into separate sexes: while the maintenance of chastity, with the cultivation of an androgynous mind, at once suggests itself as the means of reversing the degenerative process, and thus preparing the proper conditions for the re-evolvement of bisexuality.*

The world's greatest philosophers created new thought—not families. No condition of life is more thoroughly consistent with perfect mental, physical, and spiritual vigor, than is *absolute chastity, shorn of pretense*. The greatest men the world ever knew all affirm untold benefits to be derived from *an absolutely moral life*. All the greatest philosophers of ancient times made this a part of their teachings; the doctrines of Buddha, Confucius, Zoroaster, Plato, Pythagoras, and many others, were based upon these facts. Spirituality, they claimed, tended to prevent excessive secretion of the germinal fluids, and assisted the absorbent glands to take up this vital element and distribute it to a reabsorbing



system—every drop—as fast as formed. From time immemorial, sex elements have been looked upon as sacred fluid, the vital presence of which enriches and ennobles manhood and womanhood. Purity tranquillizes physical force—there is no greater physiological truth than this. On the other hand, self-indulgence and sensuality lie in the way of destruction.

As already stated, it is conceded beyond doubt that each sex possesses the reproductive organs of the other, in a rudimentary or vestigial condition. Hence it cannot be denied that such vestigial organs are capable of being redeveloped through regenerative influences opposite to those which caused their degeneration. Can you realize the tremendous importance of this statement, viz., that these vestigial organs of reproduction, now possessed by both sexes, although to a large extent rudimentary, atrophied, or apparently obsolete and useless, *are only partially and not wholly so?* that they are merely latent, nascent, or dormant, and that despite the fact of their seemingly functionless and useless condition, they are subject to the laws of regeneration, by which they may be gradually restored or rendered functional again?

\* \* \* \* \*

**"In every living creature, we may feel assured that a host of long-lost characters lie ready to be evolved or restored under proper conditions again."**—(Darwin, "Variation of Species.")

\* \* \* \* \*


Science to-day is gradually awakening to a realization of this astounding fact, viz., that



revivification or restoration of such organs is possible, nay, is even known at the present day. Therefore the reevolvment of human bisexual beings is a near future possibility; so much so, that the evidence when reviewed is a revelation indeed. Atrophied organs, *or senses even*, are fully subject to Nature's evolutionary processes, such as new, changed, or enforced habits: and by the reversal of the degenerative influences, with positive effort toward the reestablishment of the lost functions, the organs which express these functions will be redeveloped and will become functional again. *What is necessary first of all, therefore, is the revival of every function of life, to such a degree as to bring about a perfect equipoise and equilibrium of character.*

The present movement toward the equalization of the sexes is a step in the right direction; and though it is accompanied by many disagreeable features, it will doubtless work out for good in the end. The authors of this work most emphatically teach *the equality of the sexes*, contending that they are the natural counterparts of each other, and if regenerated to their perfect and natural condition, would be *helpmeets* in the fullest sense of the word—not mere *coadjutors* for the purpose of reproducing the species, as they too often are at present. May the day speedily come, when the present differentiated, divided halves of humanity shall be joined together in the one perfect androgynous nature—one soul, one mind, one body! When that day arrives, all the great problems which center upon the matter of sexual relations will have received a happy solu-

tion; and a life of perpetual peace and prosperity  
will dawn upon mankind.



For couldst thou in vision see  
Thyself the man God meant,  
Thou never more wouldst be  
The man thou art—content.  
—Lowell.

## CHAPTER III

### BISEXUAL REPRODUCTION

*A perfect bisexual creature or being would have the power of perpetuating and multiplying itself to infinity, independent of any external aid whatever. Moreover, the offspring of such a creature would be the counterparts of the parent, since there would be no admixture of other blood to modify the influence of the parent organism. True, there would always be variations, due to prenatal conditions, which are never exactly the same for any two creatures. But each species would produce its own kind—free from all foreign intermixture,—and each individuality would thus tend toward the infinite multiplication of itself — even to omnipresence, omniscience, and omnipotence.*

Can you realize the advantages to be derived from independent, individual reproduction? No creature, indeed, is *free*, unless it is free to continue and to extend its own existence (in offspring and otherwise) without being made subject to another creature. Bisexual creatures, being able of their own inherent power thus to extend their existence, are in the truest sense *free and equal*. And because they are free and equal—independent of one another,—they can meet on a footing of mutual respect and esteem, and can enjoy a perfect communion, sharing all their interests—



even their inmost thoughts and feelings—with one another, with no bar of shame or sex consciousness to separate them. Perfect community and fraternity will surely prove impossible of realization, so long as the sexes are separate; but the great social problem will be *fully solved* in bisexual man. Let the reader consider this well, and he will see that it is so.

"But when true Philosophy begs to be heard, the wise, the incredulous oft refuse to listen."

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(A)

THE OVATESTIS

As to the original condition of the reproductive system (in man and in other creatures also), embryology gives us pretty good evidence of that. *A single reproductive organ, the "ovatestis," combined in itself the functions of the present male and female organs of generation.* The bisexual reproductive system consisted in a tube (developed interiorly into a womb or uterus for the retention of offspring during the embryonic stages of growth), into which the ducts of the ovatestes opened. The ovatestis generates both ova and spermatozoa *at one and the same time.* The ovaries of the female correspond to the testes of the male, and are *morphologically identical with them.* Both ovaries and testes are developed from primordially indifferent genital glands *common to both sexes;* the differentiation of these glands into ovaries or testes being the funda-

mental distinction of sex, upon which all other sexual differences are consequent.

\* \* \* \*

**"The ovatestis is an hermaphrodite organ having at once (or at one time) the functions of both the ovaries of the female and the testes of the male; it occurs in many individuals throughout all life."**—(Huxley, "Anatomy of Invertebrates.")

\* \* \* \*

The perfect ovatestis would secrete the *ovaspERM*, having the characteristics of both ova and spermatozoa. In hermaphrodites we frequently find the male and female elements *separately* developed in the same being (as in the stamens and pistils of a flower), thus enabling it indifferently to fertilize itself, or be fertilized by other beings. Where this is the case, the male element will be found to have developed externally, while the female element remains internal to the reproductive tube. Here therefore we see the transitional stage between perfect bisexuality and entire unisexuality. The first separation of the sexes must have taken place in this way; unisexuality later ensuing by the abortion of either the ovaries or the testes. In hermaphrodite beings, the sexes are separated, but the one has not yet the predominance to a great degree; in unisexual beings, the one sex has destroyed the other.

It is generally conceded that *ancient forms* of life resemble to a large extent *the embryos* of *recent forms* of the same great class, and that



the geological succession of extinct forms is nearly parallel with the embryological development of existing forms. The adult differs entirely from the embryo, as to its sexual characteristics; for the embryo in nearly all cases *develops true male and female glands (ovaries and testes) from the same original source*, while after it reaches a certain stage, *it takes on one sex and loses the other*, retaining, however, the vestiges of both sexes, which it once possessed and which were likewise possessed by the *ancestral type*. Thus, so to speak, the embryo reveals to us the primordial condition of our ancestors: indicating that the present sexes were evolved from originally perfect bisexual beings, through an intermediate hermaphrodite state, like that of plants at the present day.

Whenever the sexes first begin to separate in a being, the separate development of ova and spermatozoa begins: and thus the genital glands likewise become differentiated into ovaries and testes. The ova are modified cells having organizing ability in an extraordinary degree, and the power of reproducing the form of the maternal organism: but they lack vitality, being too inert to detach themselves from the parent and realize new individualities. The spermatozoa are modified cells which contain the vital fluid, being electric germs or "vital sparks," the *ideas* of possible future beings or offspring: but they lack the ability to form and organize their vital content, hence, they are unable to subsist by themselves, though they have the vitality to project themselves from the parent and become inde-

pendent beings. Because the ova and spermatozoa are so unlike in character, they require different glands for their production.

The ovaries are retained within the body, at the two *cornua* of the uterus, into which they discharge their contents at proper intervals. The testes migrate to an external position (being originally developed in conjunction with the ovaries), and become fixed at the mouth of the reproductive tube, where they are in the best position for the attraction and emission of the vital fluid. For the testes are veritable electric batteries, engaged in the generation of vital germs; and the possession of such glands is of the greatest importance to a creature, aside from their actual service in reproduction, since they render it a positive unit, an electrical center or magnet, and draw into it the vivifying forces of the Universe. Accordingly, we find mankind much more positive than womankind to-day. The hermaphrodite state (in which both ovaries and testes are developed) is far superior to the unisexual state (whether male or female), because thus a creature is able to be bisexual or androgynous in character, through the union of the two natures. An hermaphrodite may be an imperfect being, but at least he is able to *realize* his imperfection—something that it is hard for a truly unisexual being to do. *And the realization of imperfection is the one great essential for regeneration.*

With present hermaphrodites as an evident link between bisexual and unisexual beings, how can it be denied that the present *ovaries and testes*



(separately developed) were once *ovatestes*, and that one being possessed the functions (combined) now possessed by two beings? In this case, we must consider that Bisexuality was the *primordially perfect condition of the sexual apparatus*, and that unisexuality is a condition brought about by degeneration and incest between hermaphrodite beings. Manifestly, sexual intercourse between perfect bisexual beings would be physically impossible, and these beings must first have degenerated to the hermaphrodite condition (having ovaries and testes separately developed), in consequence of *internal degeneration of the functions of life, or incestuous thoughts and desires*, before actual physical incest became possible. But when the male and female functions had become separated and differentiated in the individual organism, through the knowledge and desire of wickedness, then the transformation of hermaphrodites into unisexual beings would speedily be effected by outward acts of sensuality and violence. This, therefore, is the natural explanation of the process of degeneration, by which originally perfect bisexual beings became differentiated into distinct sexes, as at present.

In the beginning, there was no waste of vital fluids, or of cells, as at present,—no menstrual flow or issue for either sex,—because these fluids were secreted only as needed, and were never lost on account of defective reproductive apparatus. We contend that menstrual issue is a phenomenon *altogether unnatural and unnecessary*; for pain or suffering of any sort shows us *what should be avoided*. We have aggravated the

cause of menstrual issue, instead of diminishing it, by our indulgence in sexual intercourse, which first brought about the development of unisexuality, and has been widening the gap between the sexes ever since. If we would only cease this abominable practice, and endeavor to develop our *latent or dormant* bisexuality, menstrual issue, in common with other sexual evils, would gradually be done away with, and regeneration of the sexes to the perfect state would occur.

In matter of fact, *all* bodily waste or decay is unnatural—due to our degenerate, perverted state. If all our vital functions, and all our original organs, *were fully developed and equalized*, there would be no decay of tissues (which is a daily partial death), necessitating a continual rebuilding with solid and liquid matter, as at present. Without doubt, *creatures in their perfect state have little need of other nourishment than the vital fluids of the atmosphere*, which would be absorbed by the absorbent glands of the body, and given off again as muscular and nervous energy. Thus they would possess eternal life—eternal virtue, vigor, health, and beauty,—free from every taint of corruption, decay, pain, sickness, weariness, or death. Space does not permit of the further discussion of this subject in the present volume: but in the future, we hope to substantiate the above statement with reasons which will satisfy the most skeptical—revealing the grand possibilities which the future holds in store for the human race, and, in fact, for all creatures, even the lowest.



## (B)

ASEXUAL VERSUS SEXUAL  
REPRODUCTION

The power of self-perpetuation is illustrated in asexual reproduction (i. e., by fission or budding). It is well known among scientists that there are *forms of life that never know death*—unicellular organisms that continually propagate themselves by fission, and thus are never subject to dissolution and death like multicellular organisms. Take also the case of plants which are propagated by the rooting of slips or cuttings—does not each of these slips grow into a new plant in the image of the parent? Here we have self-perpetuation without the aid of specialized cells. Only unicellular organisms can properly propagate themselves by fission: but there are creatures (both plants and invertebrates) which may be mechanically divided into parts, with the result that each of these parts will grow into a new organism. What is the meaning of these facts?

In fact, asexual reproduction is *reproduction by means of the female element alone*—the ova being merely specialized cells containing a larger percentage of nutritive matter than the other cells of the parent organism. Detached portions of an organism (as slips of a plant) will develop into separate organisms, only when they contain sufficient of the female reproductive element to preserve the memory of the parent form, as it is preserved in an ovum. Such reproduction,

therefore, is not natural, but is allied to the abnormal power of reproducing lost limbs likewise exhibited by living organisms. In reproduction by fission or gemmation, however, the single cell multiplies itself into a community of cells, to all of which the same vital principle is transmitted, so that, however widely separated they may be in space, they all really constitute but a single *individuality*, and are capable of amalgamation into a single colony or composite organism (being indeed usually found in this condition of community or association). It is recognized that *propagation by fission or budding never continues for a perpetuity of generations*—that sooner or later, the vitality of the original germ expends its powers of multiplication, so that sexual reproduction becomes necessary for the perpetuation of the species.

The spermatozoa are life-germs, the embodied *ideas* of individualities, each of which contains within itself a certain inherent power, by virtue of which it is able to multiply itself into a limited number of cells, and thus inhabit a multicellular organism. A spermatozoön, in order to develop itself, requires an ovum which will supply it with the organizing ability of the parent—thus placing it in communion with the maternal organism, which nourishes it until its growth is proceeded far enough so that it is able to get along without the parental aid. For the spermatozoa are specialized cells serving merely as receptacles for vitality, while the ova are specialized cells having great power of forming and organizing the vital functions of the spermatozoa. Whenever, there-



fore, a new individuality is to be produced, it is necessary that a spermatozoön enter into an ovum, and thus become incarnate. Two or more spermatozoa may enter into the same ovum and be developed by it; in which case there will be born "identical" twins, triplets, etc.

Any composite being, therefore, such as a man, can perpetuate itself only by sexual reproduction—the production of ova and spermatozoa (or their combined equivalent, the *ovasperm*) by the specialized development of a portion of its substance,—since the office of asexual reproduction extends no farther than the representation of the single personality or compound organism. *Thus, in bisexual reproduction, the individuality can multiply itself even to omnipresence and omnipotence—can become a host of creatures, instead of a single creature.* That this is so, it requires very little thought to discover. We note, therefore, that (1) *asexual reproduction builds up the multicellular individual being out of the unicellular germ or incarnate idea;* (2) *sexual reproduction perpetuates the likeness of the multicellular individual being, by multiplying it into a host of similar multicellular beings.*

Here, therefore, we have the essential facts of the process of reproduction, "in a nutshell." The cell perpetuates itself by cleavage, until the idea of the multicellular being is realized through the aggregation of specialized cells in particular organs and tissues. Finally, the reproductive system is furnished with specialized cells—the ova—in which is centered the power of reproducing the likeness of the parent organism; while

other specialized cells—the spermatozoa—absorb into themselves vitality from the electric fluids of the atmosphere, sufficient to individualize other beings—each by a particular *idea*, or *self*, which is different from all other creatures. By the union of the ova and the spermatozoa—however this may be effected,—new individual beings will be produced, in the likeness of the parental form. In true bisexual reproduction, the difference is that *a single cell* combines in itself the organizing and nutritive ability of the ovum, and the vitality of the spermatozoön, so that there is no need of the union of separate cells for the production of a new being. Thus would *bisexual man be able to perpetuate his own likeness ad infinitum, independent of the aid or consent of other beings; and by reason of this power, he would be a free man—neither a tyrant nor a slave.*

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(C)

### SELF-MULTIPLICATION

If we have given an original subject, or *infinite* individual consciousness, this will form the *nucleus of an indefinite number of finite beings*, into which the primordial individuality may be multiplied by *bisexual reproduction, or self-perpetuation*. All the offspring of this primordial individuality (i. e., all the seed containing its peculiar vital principle) will constitute a society which is characterized by *the same individual*



*consciousness or vital principle*, since they will all be "vital sparks" or emanations from *the same nucleus or center*. Thus it may well be considered that such a subject or primordial individuality extends itself over an ever-increasing space, and continues throughout the course of time; since wherever any of its seed are, there is also its vital principle resident. We consider, therefore, that the primal object of reproduction is *the extension of the individuality in space and time*; and this object is best secured through *bisexual* reproduction, since bisexual beings are most amenable to the laws of community and fraternity, being of pure (not mixed) blood, and functionally perfect.

The present races or types of mankind are *degraded mixtures* of the primordial perfect types, which represented the eternal subjects or individualities into which the Universal Subject may naturally be distinguished. We hold to the polygenetic rather than the monogenetic hypothesis, believing that there were certain original types or natures inherent in the primordial Being, which gave rise to distinct races or tribes of mankind, in the beginning, before mixture of seed degenerated these into the present impure varieties. Likewise, we believe that the other great classes of creatures were distinct, and were likewise distinguished into races or species, by reason of the multiple nature of the Being that was incarnated in them. A race (of any class of creatures) originally meant a *family*, the descendants or offspring of a Common Progenitor. This is as far as we are inclined to carry Darwin's

monogenetic hypothesis; considering that (with mankind in a perfect state), we should have a *certain number of distinct races or types, each consisting in the offspring of a single individual subject or Common Progenitor.*

In this brief treatise we cannot enter into the reasons we have for our conviction as to the multiple nature of the primordial Being; but we are prepared to do this exhaustively in later volumes, if the reading and thinking public desires to pursue further the consideration of this most important and long-discussed topic. Here we can only state that the study of history, and inquiry into the nature of Being in general, convince us that the Universal Being is itself a community of individual centers or *nuclei* of vitality (consciousness),—a Subject of subjects, as we may say. This conclusion is based upon the fundamental principles of philosophy, and is supported most emphatically by the course of human history.

On this hypothesis, we shall have a definite number of societies, consisting in finite beings; each society being the product of a single vital center or nucleus, and each finite being the product of a single electric germ or "vital spark." Each center or nucleus of consciousness having the power of multiplying itself *ad infinitum*, the bounds of its society will continually increase, and thus its sphere of influence will be extended. Each society being the product of a single vital principle, will have certain peculiar racial customs and characteristics. For instance one society will display an agricultural genius, another

an artistic genius, another a musical genius, another a philosophical genius, another a scientific genius, etc., etc. Thus through *variety in communion* (instead of *separation in mixture*, as at present) will the creation become *the most effective instrument for the realization of good and truth.*



## CONCLUSION

In this volume we have (1) *presented the bare facts in regard to the condition of the sexes*; (2) *discussed the possibility of sex differentiation through degeneration from a primordial bisexual condition, and also the reverse possibility of the reunion of the sexes through regenerative processes*; (3) *deduced conclusions in regard to the possibilities of bisexual reproduction, past and future*.

*In the first chapter, we began by presenting the facts in regard to the vestigial sexual organs of mankind and womankind. We showed that man possesses rudimentary breasts and a rudimentary womb, occasionally suckles offspring, and is even sometimes known to have a menstrual issue similar to that of the opposite sex. We likewise showed that woman possesses a rudimentary male organ of generation (the clitoris), which in ancient times was frequently excised, circumcision being extended to both sexes. Next, we presented the facts in regard to hermaphrodites, showing that there are existent at the present day androgynous beings, human and otherwise, and that the human embryo is at first bisexual. We also classified human beings, as to sex, under four heads—(1) single-sexed beings, (2) partial or spurious hermaphrodites, (3) bisexual beings, (4) neuter sexes, or sterile beings. Finally we made mention of the remarkable facts known to the surgical profes-*



sion, regarding male and virgin pregnancy, dermoid and cystic growths, fetus in fetu, etc., which are examples of partial *autogenesis*, or *self-production of offspring*, the result of atavistical or telegonic reversion. All these remarkable facts concerning present sexual conditions are here summarized for the first time.

*In the second chapter*, we began by asking the all-important question, viz., whether bisexuality or unisexuality is the superior state of existence: and we decided that bisexuality is superior, because a bisexual being has greater independence than a unisexual being. If bisexuality is superior, sex differentiation is a mark of degeneration: hence we have to consider the evidences of degeneration, in the existence of vestigial organs, in the existence of bisexuality in lower forms of life, and in the existence of hermaphrodite beings that show a partial reversion to the primordial type. We therefore gathered together the opinions of noted scientists, first in regard to vestigial organs, second, in regard to hermaphroditism. The consensus of opinion is, that rudimentary organs were formerly functional, that they have become atrophied through disuse, and that they are capable of being restored again under proper conditions. Evolutionists are also generally agreed that the present sexes of humanity (or of any species of creatures) are descended from primordial bisexual forms. We must therefore conclude that the unisexual condition is the result of degeneracy: hence we have to consider the problem of sexual degeneration and regeneration.

In the third section of the second chapter, we showed that the original organization of creatures must have been perfect, because imperfect beings must be dependent upon an original perfect Progenitor. We showed that, psychologically, this original perfect Progenitor represents the Subject, which is largely within the *subliminal* consciousness of present imperfect beings. We showed that Kant and all the great philosophers are in agreement with Darwin and the evolutionists: the now largely *subconscious* Subject, of which philosophy shows all phenomena to be the manifestations, being no other than the original Progenitor of mankind, with whom the evolutionists are concerned. We showed that the degeneration of creatures can be philosophically accounted for, as being due to the influence of Matter in obscuring the Consciousness that produced the primordial perfect types of beings. Moreover, we showed *how* this degeneration could have been brought about, by sexual intercourse between bisexual beings: and in the present evident degraded state of humanity, we found the natural results of such a process of degeneration. From all these facts regarding sexual degeneration, we drew the inference that the maintenance of chastity would furnish the proper condition for the reevolvment of bisexuality with the restitution of the rudimentary sexual organs. And finally, in the present movement toward the equalization of the sexes, we saw the promise of such a regenerative evolution in the near future—a step in the right direction.

In the last chapter, we began by noting the



social advantages of bisexual reproduction, showing that bisexual beings are *free and equal*, and thus capable of entire community and fraternity. Thereafter, we treated the subject of bisexual reproduction more particularly: describing the ovatestis and its functions, showing how separate ovaries and testes were developed from the original ovatestes, and indicating the results of such differentiation, in the waste of vital fluids occasioned by it. Next, we considered asexual versus sexual reproduction: showing that the cell multiplies itself asexually (by fission or gemmation), to build up a multicellular being, while the multicellular being multiplies itself sexually, by the production of ova and spermatozoa, or their combined equivalent, the ovasperm. In summing up the facts regarding reproduction, we showed that *bisexual man would be able to multiply himself even toward omnipresence, omniscience, and omnipotence*, through his power of self-perpetuation or individual genesis, being by reason of this power a freeman—neither a tyrant nor a slave, but instead an *absolutely independent, supreme, self-existent being*.

Finally, we drew a brief sketch of the future perfect social state of mankind, which bisexual reproduction will render possible. We showed that there are a certain number of subjects or individualities, each of which is the nucleus of a society of beings characterized by its individuality. We showed that, if the primordial perfect types had been kept pure, we should now have a certain number of societies of beings, each characterized by a particular genius. The pri-

mary purpose of reproduction, we decided, is *the extension of the individuality in space and time*; and this purpose, we also decided, would be best fulfilled by the autogenesis of bisexual man. Here, therefore, we have given the reader a brief glimpse of our *summum bonum*.

No treatise, we believe, has ever appeared on the subject of "Bisexual Man:" therefore we have been obliged to cull our material from many different sources, and to originate our own manner of introducing it to the reader. It is hoped that this brief epitome of the subject will arouse the attention of the scientific or thinking world, so that many able minds may contribute to the knowledge of it, until the light becomes great enough to penetrate and dispel the darkness that so long has shrouded all matters of a sexual nature. Ignorance is not innocence, coyness is not modesty. We cannot be too true or too chaste: but truth and chastity are clear as crystal—the light may shine through them as it will. Therefore let us have light, pure light, true light, abundant light, on the subject of bisexual man: that the day may speedily come when our ideal thereof may be realized in the *summum bonum* indeed!





## APPENDIX

### THE GODS OF THE ANCIENTS

In the traditions or "myths" of ancient races we find much to corroborate our conclusions as to the original bisexuality of mankind. For ancient races held to the belief that they were descended from a race of "gods," or *men of extraordinary longevity and superhuman powers*, who lived in a "Golden Age" when the present physical evils which oppress humanity were unknown. Among the Egyptians, the Chaldeans and Assyrians, the Syrians and Hebrews, the Persians, the Hindoos and Chinese, as well as the European races, we find similar traditions regarding such a "Golden Age of the Gods," who are represented as *bisexual beings*. Do not these similar traditions, among so many and so widely separated peoples, argue a common basis of fact?

We have relegated the discussion of this subject to an appendix, because it does not form part of our main argument for the original bisexuality of mankind; but as collateral evidence, we consider it of much value and significance, therefore we could not omit the mention of it. Here, therefore, we will give a brief epitome of the mythology of the ancients, in its relation to the subject of bisexual man.

The Egyptians taught that all men were the descendants of a Being *self-existent, self-producing*, at once *the father and the mother* of the other gods. In this Egyptian conception of the Supreme Being we can plainly see our original Subject, the Common Progenitor of all the original subjects or individualities, which will thus correspond to the *derivative gods* of the Egyptians, representing the various *attributes* of their Common Progenitor. This hypothesis therefore is in accordance with the findings of science and philosophy alike. It is admitted among students of the mythology of the Egyptians, that the derivative "gods" represent attributes of Ra, the Supreme Being: and that they are thus the offspring of a Common Progenitor, who is represented as a *perfect bisexual Being*. These derivative gods (Osiris, Horus, Ptah, Ammon, etc.), were moreover considered as bisexual, each being associated with a *female counterpart*, who is in fact only a paler reflection of the male god—i. e., the same individuality in its female state. This practice of coupling the male and female forms of a divinity, suggests that each was accustomed to assume *alternately* the rôles of the male and the female sexes, as hermaphrodites have been known to do in modern times. If this was the case among the offspring of the original Progenitor of mankind, it is easy to see how their progeny afterward came to degenerate to the single-sexed state.

But the Egyptians are not alone among ancient peoples in this conception. The Chaldæans and Assyrians had a system of mythology



so similar to that of the Egyptians, that the most casual reader cannot fail to mark the likeness. There is the same Supreme Being, called also Ra, who is considered to be the father and the mother of the other gods—their Common Progenitor. The derivative gods—Ana, Bel, Hoa, Sin, San, Vul, Nin, etc.,—also plainly represent the attributes of Ra,—the primordial individualities or subjects into which the original Subject was distinguished, at the first creation of the races of mankind. Each of these derivative gods was also accompanied by a goddess, *his female counterpart*, who is only a paler reflection of her spouse. These different derivative gods (like those of the Egyptians) were considered as representing the different powers of Nature, these being the attributes of Ra, the Supreme Being. We find therefore the most entire agreement between the mythology of the Egyptians and that of the Chaldæans and Assyrians.

That the Syrians and Hebrews had this same conception of a primal Unity, from which sprang a multiple manifestation—i. e., a Supreme Being, whose attributes were expressed in a multitude of derivative beings or gods,—is also apparent. The Jewish Kabbala gives as many as seventy attributes of the Supreme Being, each of which it designates as a subordinate divinity. But all these derivative beings—though they are represented as endowed with many divine prerogatives—are yet regarded as the offspring of a Common Progenitor, the Supreme God, and they are called the “sons of God,” or the “angels,” being represented as bisexual beings (capable of assum-

ing either sex). Indeed, as is well known, the Hebrew word for "God" is plural—"the Elohim": but the Supreme God, who may be regarded as the original Centre or Nucleus of Consciousness from whom all the Elohim sprang, is called "Jehovah," or "the Lord of the Elohim," the name signifying a *self-existent Being*, like the Ra of the Egyptians, Chaldæans, and Assyrians. It is evident, therefore, that the religion of the Hebrews was based upon the same fundamental truth as those of the other races we have mentioned; and all the Syrians, Arabs, Phœnicians, etc., who peopled Asia Minor, seem to have shared in the beliefs of their neighbors on this point. The polytheism of the ancients—however gross it may have become in the popular understanding—was evidently based upon an ultimate monotheism, *which is in accord with the most advanced philosophical conceptions.*

Among the ancient Persians, also, we find the same conception of the Supreme Being: their Ahura-Mazda being the same in function as the Ra of the Egyptians and Chaldees, or the Jehovah (Jah) of the Hebrews, and likewise attended by a host of derivative gods or angels, who represent his attributes, the different powers of Nature (or the Virtues). The myths of the Hindoos, preserved in the Vedas, are also practically identical with those of other ancient peoples, particularly with those of the Greeks, whose mythology we shall presently consider more at length. In the Brahma of the Hindoos, we cannot fail to recognize the same Supreme Being—*self-existent, self-producing*—as we see in



Ra, Jehovah, and Ahura-Mazda. In the many derivative gods, which represent the attributes of Brahma—the powers of Nature—we see the same system of primary individualities, the original offspring of a Common Progenitor. All these different peoples are united upon this fundamental philosophical truth. Even the Chinese, in their isolated position, have preserved an early literature which corresponds closely, in its mythological traditions, with that of the Hindoos and the other peoples we have considered. Indeed, even among the savages of the present day—as among the various Indian tribes, the Peruvians and Aztecs,—we find similar legends and beliefs: and all these facts bear witness both to the common origin of all races and peoples, and to the common foundation, in truth and reality, of all their histories, philosophies, and religions.

The European races, like the Asiatics and Africans, acknowledged one Supreme Being, the “father of the gods,” who however is usually accompanied by his female counterpart, the feminine aspect of the same Being. The Jove of the Latins is evidently the same as the Jehovah of the Hebrews: being called Zeus by the Greeks, Odin (or Woden) by the Scandinavian races. The Aryan races are not as subtle as the Semites and Hamites,—neither as religious nor as philosophical, in a speculative way,—hence we find their mythology much more corrupted from what was probably its original form. But when the great philosophers began to arise in Greece, they contrived to harmonize the vulgar polytheistic



religions with a philosophical monotheism, the same as was done by the Egyptians, Chaldæans, etc. The Aryans probably brought with them from Asia the same conceptions which prevailed there; but afterward, becoming semi-barbarous through their separation from the center of civilization, partially lost their hold upon the fundamental truths of their religion, until the advent of European civilization.

Jove is represented as the father of a numerous offspring of gods, who evidently represented his attributes, the powers of Nature. But we do not find that perfect parallelism of male and female forms among the offspring of Jupiter and Juno, which we find among the offspring of the Ra of the Egyptians and Chaldæans. In the European myths, only the Supreme Being seems to be definitely provided with a female counterpart; there are gods and goddesses, but they seem to represent equal powers,—original dual beings,—in each of which one sex has eclipsed the other in the popular conception. Thus we have Apollo and Diana to represent the sun and moon, each of which is represented, in the Chaldæan mythology, by a god and his spouse. Apollo is the god of light and music, Diana is the goddess of aspiration and courage: they are not counterparts, but brother and sister,—each doubtless originally represented as a dual god, or bisexual being, as are the corresponding Chaldæan deities. Thus likewise we have Venus, the goddess of love and beauty; Pallas, the goddess of philosophy; Mars, the god of war; Neptune, the god of the sea; Vulcan, the god of *invention*; Mercury, the god of *commerce* and science;

Vesta, the goddess of contentment; and Demeter, the goddess of agriculture: all of which may be classed in the same rank, as equal powers, representing the primary attributes of the Supreme Being. Each of these was doubtless originally represented as a bisexual being; but later, one sex or the other prevailed in the popular mind, so that the remembrance of their dual nature was partially lost. The mythology of the Scandinavians is very similar, the same powers being worshipped under different names.

All these different peoples, without exception, have traditions which refer to a primitive Golden Age, when the gods (or original bisexual subjects) lived with their offspring, on earth, and when the world was comparatively free from the physical evils—undue heat and cold, rain and snow, darkness, disease, trouble and toil, age and death, etc.—which now render it a precarious habitation. But it is also noticeable that these powerful beings are usually represented as indulging in corrupt practices—particularly in promiscuous sexual intercourse,—which will account for the degeneracy which is apparent in their descendants. It is true that some of them (as Pallas, Diana, and Vesta) are represented as being virgins: but to others is imputed the grossest immorality. Probably there were virtuous persons among the early hermaphrodite races, as among the unisexual races of to-day; probably society was of every degree of morality: as it seems to have been in all ages of history, yet corruption prevailed to such an extent as to bring about the ultimate downfall, physically, at least, of the whole people.



To the Golden Age succeeded the Silver Age—also called the Heroic or Patriarchal Age—which was the transitional stage between the ages of bisexuality and unisexuality, the period during which the custom of promiscuous intercourse among hermaphrodites was exchanged for some form of marriage between positive males and females. This, again, was followed by the Copper Age—that period of ancient history during which male menstrual issue and gynecomasty were much commoner than at present, and during which the circumcision of females was continually practiced. During this age, the remains of bisexuality were pretty well obliterated. Finally, the Christian Era has been an Iron Age, during which the very remembrance of man's former bisexual state was lost, so that we are just beginning to recover it again, since the modern Renaissance of science and research.

In the present savage tribes of mankind, we see, not primitive man, but degenerate man—the nondescript leavings of the original perfect races, which sprang in the beginning from one Supreme Being or Common Progenitor. The peoples that remained in connection with the original center of civilization on this planet (Asia Minor) have retained more of their primitive virtues than the tribes which wandered away from this center and became isolated—such as the Negroes of South Africa, the Australians, the Malays of the East Indies, and the North American Indians and Eskimos. Even the Hindoos and the Chinese stagnated, when cut off from intercourse with other nations: hence it is not to be wondered at if the Negro and



Malay tribes of the Torrid zone—cut off as they were by mountain or ocean barriers from the center of civilization, and enervated by a drowsy tropical climate—have sunk down to their present inferior condition. The Indians of North America were likewise isolated—being probably nomadic Turanian tribes originally,—and they also deteriorated to a barbarous or savage condition. It is easy to fall, and hard to rise again. We have applied our theory of ascending evolution in the wrong place: that is yet to come. Even in this modern world-wide Renaissance—this age of discovery, science, and invention,—we can see the beginnings of an ascending evolution which ere long will be evident everywhere—an awakening to the truth which will reinstate us in bisexual freedom again.

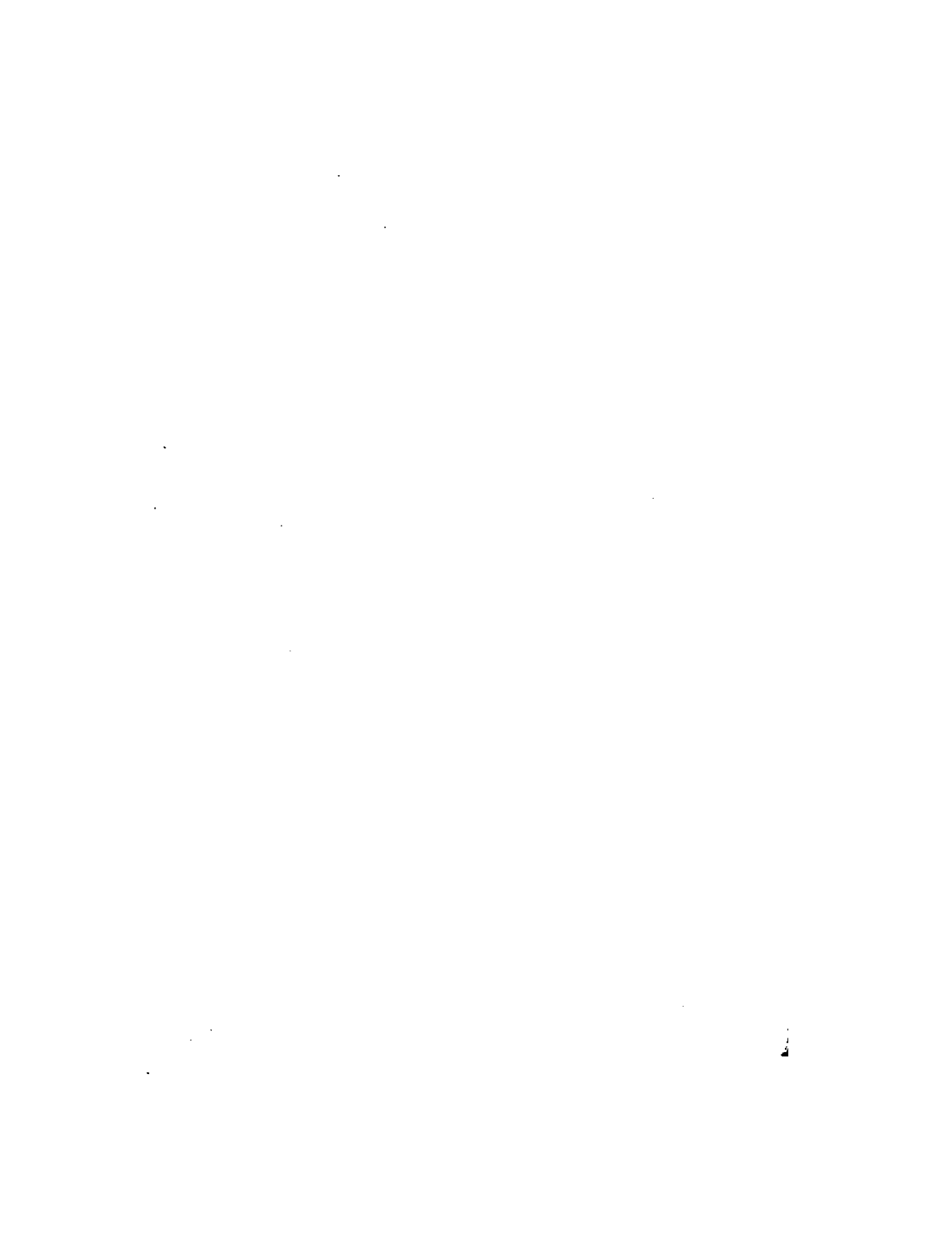
In this brief treatise, we cannot consider more fully the historical evidence regarding human bisexuality. But we are preparing a series of works which will, it is hoped, throw much light upon the questions of the origin, history and destiny of the human race. This little volume is intended merely as a *foreword* to the public, regarding this great problem,—many volumes will be required for the presentation of the evidence in full. *We therefore cordially invite the criticisms and suggestions of every friend of Evolution.*

Faithfully yours,

THE AUTHORS.

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